

Te Ahu o te Reo

Te reo Māori in homes
and communities

**Kaitaia
Community Report
He Pūrongo mō Kaitaia**



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He Pūrongo mō Kaitaia

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and with Rachel Felgate and Cathy Wylie

'Kia ita!'

Te Taura Whiri i te Reo Māori
MAORI LANGUAGE COMMISSION



TE WĀHANGA
HE WHĀNAU MĀTAU HE WHĀNAU ORA
 **NZCER**



A report prepared for the community by the New Zealand Council for Educational Research working in partnership with Victoria University of Wellington.

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Wellington
New Zealand
www.nzcer.org.nz
ISBN 978-0-947509-88-0
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Ngā kōrero o roto

Table of contents

He mihi	V
He kupu whakataki Introduction	1
He kupu arataki Setting the scene	2
He tino kōrero Highlights	4
He kaupapa kōrero Background	8
He kōrero nō Kaitaia A view from Kaitaia	10
Te reo Māori i Kaitaia Te reo Māori in Kaitaia	13
Ngā pātai ā-hapori Community questions	22
He meka Key points	26

He mihi

E ngā whītiki o te kī, e ngā puna o te kī o roto mai i Te Tai Tokerau, mai i te maunga whakahī o Hikurangi, puta atu ki Te Hiku o Te Ika i raro iho i ngā kāhui maunga o Muriwhenua, matike mai, maranga ki a koutou ngā pātaka iringa kōrero a rātou mā kua ngāro atu ki Te Reinga, mā Te Ara Wairua puta atu ki Te Reinga, rūpeke atu ki Manawa Tāwhi, hoki atu rā koutou ki te pūtahitanga o Rehua ki Mātangireia, arā, ki te moenga kahurangi ka oti atu koutou e.

E rere e te tai, piki tū, piki rere, ka nukunuku, ka nekeneke, kia kaikamo atu tātou ki ngā wai o Tokerau, me he pīpīwharauoa, takoto te pae, takoto te pae. Koutou e ngā wehi me ngā whakamataku o ngā kāinga whakapūmau i te reo a Koro mā, a Kui mā, tēnā koutou e pīkau nei i ngā taonga tuku iho o tuawhakarere, kia tipu whakaritorito ai te reo rangatira hai ngā rā o Anamata, e kī ai te kōrero “he reo tuku iho, he reo ora”. Tēnā hoki koutou katoa.

He kupu whakataki

Introduction

Te Ahu o te Reo

In 2015, Te Taura Whiri i te Reo Māori (the Māori Language Commission) contracted NZCER – Te Wāhanga to undertake a study of the health of te reo Māori in homes and communities, and to explore how whānau were working towards re-establishing te reo Māori as a secure, living language and a normal means of communication in daily life.

The research was undertaken in nine communities: Kaitaia, Matawaia, West Auckland, South Auckland, Tauranga, Rūātoki, Wairoa, Taranaki and Christchurch. The purpose was to find out more about:

- Where te reo Māori is being used
- How much te reo Māori is being used
- Who is using it and who they are using it with
- What te reo Māori is being used for
- Why it is being used in particular situations or not
- What is needed to support communities and whānau to use te reo Māori.

A full report¹ gives an overview of the research across all nine communities. In addition, nine community reports focus on the research in each of the above communities.

Te pūrongo mō Kaitaia | The Kaitaia community report

First and foremost, this report is for the people of Kaitaia, and reflects what whānau and pou reo (community leaders and advocates of te reo Māori) shared with us about the health of te reo Māori within the community and its value to whānau from Kaitaia.

The report is laid out in six sections. The first is *He kupu arataki | Setting the scene*, in which the lead researchers, Jenny Lee-Morgan and Eruera Morgan, give an overview of the research process and who was involved. The second section, *He tino kōrero | Highlights*, gives a brief overview of research findings which addresses the questions asked by Te Taura Whiri i te Reo Māori, followed by a selection of quotes viewed through the lens of the Zero–Passive–Active (ZePA) model.² The next two sections, *He kaupapa kōrero | Background*, and *He kōrero nō Kaitaia | A view from Kaitaia*, present some background on te reo Māori in the 1970s, and in the present day. The fifth section, *Te reo Māori i Kaitaia | Te reo Māori in Kaitaia*, presents in full the findings of the research in Kaitaia, and includes findings about the community's own questions. The final section presents some key points from the report. Quotes from participants are included throughout the report to illustrate the findings and bring them to life.

1 Hutchings, J., Higgins, R., Bright, N., Keane, B., Olsen-Reeder, V., & Hunia, M. (2017). *Te Ahu o te Reo | Te reo Māori in homes and communities: Overview report | He tirohanga whānui*. Wellington: NZCER.

2 Higgins, R., Rewi, P., & Olsen-Reeder, V. (2014). *The Value of the Māori Language: Te Hua o te Reo Māori*. Wellington: Huia Publishers.

He kupu arataki

Setting the scene

Te āhua o te rangahau | Research approach

In Te Tai Tokerau, the research was originally planned to cover Kaitaia, Matawaia, Waimā, and Moerewa. Initial discussions took place between community researchers and pou reo who were community leaders and advocates of te reo Māori. Some concern arose about the research team's ability to cover all four areas in the Tai Tokerau region, because of the large number of communities and their broad geographical spread. It was decided to focus the Tai Tokerau research in just two areas: Kaitaia and Matawaia. The team decided that, across the two areas, community researchers would select a total of seven pou reo, and 70–80 whānau participants. This number was then divided so that 3–4 key pou reo and 30–40 whānau participants were chosen in each of the two areas.

Ngā kairangahau | Community researchers

There were four researchers involved in the Kaitaia research: Jenny Lee-Morgan and Eruera Morgan, who were the lead community researchers, and Heeni Brown and Aroha Mane, who were community researchers.

Heeni Brown (Te Aupōuri, Ngāti Rangiwewehi, Ngāti Whakaue, Tūhourangi – Ngāti Wāhiao) and Aroha Mane (Ngāpuhi, Ngāi Te Rangī, Ngāti Whātua, Ngāti Tangahoe) conducted interviews with whānau participants in Kaitaia. Heeni Brown grew up in Kaitaia and was resident there at the time of the interviews. Jenny Lee-Morgan and Eruera Morgan, based in Auckland, were responsible for interviewing the pou reo. Collectively, the community research team has strong whānau, hapū, and iwi connections to Kaitaia, as well as relationships and professional networks across Te Tai Tokerau. Despite our connections, we were cognisant of our inter-relationships as iwi members (amongst other things) that sometimes positioned us as 'insiders' and sometimes as 'outsiders' of Kaitaia. We took care in our approach to ensure that Kaitaia was well-served, so that the research would have integrity and credibility in the eyes of whānau.

Te kōwhiri i te hunga kōrerorero | Participant selection

In Kaitaia, we selected three pou reo from a multi-skilled group of leaders, teachers, media directors, wānanga reo facilitators, and leaders of hapū and marae. These pou reo helped us to identify participant whānau from within their networks. However, most whānau participants came from our own community, iwi and hapū networks. We targeted whānau with two or three generations of pakeke and tamariki who were speakers or learners of te reo Māori. A total of 32 whānau interviews were conducted for the Kaitaia community.

Te wheako rangahau | The research experience

Interviews were conducted at places and times that best suited the participants. For the pou reo this often meant conducting the interviews in their work places, or in a meeting space, and sometimes over the phone. For the whānau interviews, researchers most often met the participants in their home. Interviews were conducted in te reo Māori, English or in both languages, according to the participants' preferences.

Our community researchers understood and adhered to a kaupapa Māori approach that guided all engagement with participants. This approach involved working with and within kaupapa Māori values that included manaakitanga, aroha, tika and pono. Most of the interviews extended beyond the expected one-hour duration, particularly those involving kaumātua. One researcher spent nearly a whole day with one kuia, and still failed to cover all the interview questions in that time. Many of the interviews involved renewing whanaungatanga with one another, as well as sharing kai and stories as part of a manaakitanga process. Sometimes we were invited to wānanga and hui to meet whānau and conduct interviews. In one instance, in following the kawa and tikanga of the marae, we became part of the whakatau and kai tahi process as part of the research process.

In Kaitaia it became clear that te reo Māori and its development were not to be separated from iwi, hapū, marae and whenua. A strong sense of tino rangatiratanga shaped how te reo Māori could be sustained and developed in the community. The strength of a self-determining approach coupled with a sheer resolve to 'just do it' was evident at every level, from those who were just beginning to learn te reo, through to experts.

In summary, whānau and pou reo shared with the researchers their deep love of, and commitment to te reo Māori and their belief that it is integral to the health of whānau, hapū, iwi, marae, whenua and communities in Kaitaia. It was a privilege for each of us to be involved in the study. We were inspired by the work that whānau are doing, the initiatives that they are organising, and their everyday commitment to 'just do it' and speak te reo Māori. It is our hope that this research will contribute to the on-going work begun many years ago by the people of Kaitaia for the benefit of whānau today and the mokopuna to come.

Jenny Lee Morgan and Eruera Morgan

He tino kōrero

Highlights

The highlights below present a summary of findings from the interviews conducted with whānau in the community of Kaitaia.

Ko wai mā kei te kōrero Māori, ki a wai? | Who is using it and who are they using it with?

The 30 adults and two tamariki who were interviewed in Kaitaia were all involved in te reo Māori either because they spoke it themselves or because they supported others who spoke it. They ranged in age from under 10 years old to over 65 years old. To protect the identity of individuals we do not report for groups with less than four respondents. Therefore the responses of the two tamariki are not included in this report, but are included in the tamariki responses which will be described in the national Te Ahu report.

Within their whānau, adults were likely to have used te reo Māori across generations. Most adults used te reo Māori with their Māori-speaking friends and acquaintances all or some of the time. Conversations between or within generations at marae were most likely to be a mix of Māori and English. In regards to conversation all or mostly in te reo Māori at marae, adults were more likely to say it occurred between adults, or between kaumātua and tamariki, than between adults and tamariki, or between tamariki.

E kōrerotia ana te reo Māori i hea? | Where is te reo Māori being used?

Within their whānau, adults were likely to have used te reo Māori at home or wherever they were together. Many of the adults lived in households where both te reo Māori and English or another language were spoken. Ten adults said that Māori was the main language they used at home. Ten adults were connected to a second household, and of these, two identified Māori as the main language used in that household. Most of those who said te reo Māori was the main language at home said that English or another language was also used at home.

He pēhea te kaha, te rahi o te kōrero? | How much te reo Māori is being used?

Around two-thirds of those interviewed said they could speak, write, understand and read te reo Māori well or very well.

TABLE 1 Adults' ability to speak, write, understand and read te reo Māori in Kaitiāia

	Productive language skills		Receptive language skills	
	Speak	Write	Understand	Read
Very well	15	14	15	16
Well	4	5	7	3
Fairly well	7	5	4	8
Not very well	3	2	3	3
No more than a few words or phrases	1	4	1	0

Fourteen of the 30 adults who were interviewed said they were using te reo Māori as much as they wanted to in everyday life and 16 said they were not.

He aha ngā kaupapa e kawea ana ki te reo Māori? | What is te reo Māori being used for?

We asked what people talked about in te reo Māori with whānau members and what te reo Māori was used for at the marae. Adults said that, with whānau, they were likely to talk about particular topics or about anything and everything. At the marae, it was karanga, whaikōrero, karakia and, to a lesser extent, the formal parts of hui that were likely to be conducted entirely or mostly in te reo Māori. In contrast, conversations during meal preparation at marae were a mix of te reo Māori and English.

He aha ngā take e kōrerotia ai te reo Māori, kāore rānei e kōrerotia, i tēnā horopaki, i tēnā horopaki? | Why is or isn't te reo Māori being used in particular situations?

We asked people about using te reo Māori in their work, study, or voluntary or community work. They said it was easier to do so in some contexts than in others. For example, it was easier when they were in Māori environments including marae and kura. However, when there was no one to speak te reo Māori with, or when they felt others expected them to speak English, they found it more difficult to use te reo Māori. Adults also found it difficult to kōrero Māori when they were with people whose ability level in te reo Māori was greater or less than to their own.

We asked people when they liked using te reo Māori and when it was easy for them to do so. The main reason adults liked to use te reo Māori was because it was part of their identity as Māori. Certain occasions or kaupapa, having a reo connection or relationship with a person, or being in Māori speaking environments including the marae and/or school also made it easy to use te reo Māori with Māori-speaking friends and acquaintances.

He aha ngā momo tautoko e mātua hiahiatia ana ki te whakahoki mai i te reo Māori hei reo mataora tonu, hei reo kōrerorero noa o ia rā? | What is needed to further support communities and whānau to normalise the use of te reo Māori in homes and communities?

Adults in Kaitiāia identified two main things that would help them to use te reo Māori more in their homes, friendships, and also in their communities, and in work, study and voluntary work: learning te reo Māori and having someone to kōrero Māori with.

TABLE 2 Things that would help adults in Kaitaia to use more te reo Māori

	Learning te reo Māori: access to Māori education resources	Having someone to kōrero Māori with	Making a personal commitment to use/learn te reo Māori	Promotion and visibility of te reo Māori
At home	√	√	√	
In friendships	√	√		
In communities	√	√		√
For work/study/voluntary work	√	√		

Ngā nekeneke i te reo Māori i Kaitaia | Shifts in te reo Māori in Kaitaia

The ZePA model identifies factors that impact positively (right-shift) or negatively (left-shift) on the use of te reo Māori. Right-shifting factors move a community towards an **Active** state and can lead to improvement in the health of the Māori language. Left-shifting factors move a community towards a **Zero** state, and may have a negative impact on the health of the language. Both right-shifting and left-shifting factors can exist in a community at the same time. They include attitudes, decisions, behaviours and activities that may impact on the use of te reo Māori. We use the ZePA model here to add to an overall picture of language health in Kaitaia. The following are quotes from adults and tamariki that illustrate some of the right- and left-shifting factors occurring in the community.

Ngā nekeneke whaka-te-matau i Kaitaia | Right shifts that are happening in Kaitaia



When adults and tamariki talked about things that helped or motivated them to speak te reo Māori, their comments reflected some right-shifting factors in the community. For example:

- Hoki mai ki te kāinga, ka taea e au te kōrero ahakoa te aha.
- [ka] noho tahi tātou ... kia rumaki te reo Māori me ōna toronga katoa kia ngākau mahaki.
- Waimarie koe kei waenganui koe i te rōpū matatau ki te reo, engari, mō mātou e kore e taea horekau he hoa tautoko i a koe nā reira ko Te Ataarangi tētahi mea pai, he whānau anō rātou.
- Surrounding myself with confident speakers as much as possible.
- Being around people that speak well, that speak properly and that I feel are challenging me.
- E hiahia ana ahau ki te awhi atu i ētahi atu kia whānui aku māramatanga ki ngā tamariki o te kura, ki aku mokopuna hoki.

Ngā nekeneke whaka-te-mauī i Kaitaia | Left shifts that are happening in Kaitaia



When adults and tamariki talked about things that made it difficult to speak te reo Māori, their comments reflected some left-shifting factors in the community. For example:

- It's hard when around non-te reo Māori speakers.
- Te nuinga o ngā tāngata ki Kaitaia kare i te mōhio ki te reo.
- People I'm around who don't speak it.
- He pai ake tōku reo Pākehā ki tōku reo Māori.
- No one at work speaks Māori there.
- My own self-confidence.

Right-shifting factors in Kaitaia were closely linked to iwi, hapū, marae and whenua. Left-shifting factors tended to place te reo Māori speakers in uncomfortable or isolated positions away from other speakers of Māori and where Māori use is not seen as normal.

This section shows how attitudes, decisions, behaviours and activities can be viewed as right-shifting factors that identify what works for te reo Māori in Kaitaia, or left-shifting factors which are barriers to the use of te reo Māori. Using the ZePA model to look at the many factors that appear in the following section of this report can point to ways forward for Kaitaia to improve the use of te reo Māori at different levels, including at home, at school, in workplaces (paid and voluntary), in study settings, and in the community at large.

He kaupapa kōrero

Background

Te whenua

Mai i Maungataniwha i te tonga, puta atu ki Herekino, toro atu ki Ahipara, ki Takahue, hāngai noa te titiro ki Pēria, heke iho ki Raetea, ko te rohe tēnei o Kaitaia i Te Tai Tokerau.

Kaitaia is a town in Te Tai Tokerau at the base of the Aupouri peninsula.

Ngā iwi

Mana whenua within Kaitaia include Te Aupōuri, Ngāti Kurī, Ngāti Kahu, Te Rarawa, Ngāi Takoto, Ngāti Kahu/Ngāpuhi Nui Tonu, and Te Pātū.

Iwi in the wider Far North district³

According to the 2013 census, 20,031 people (36% of the population) within the Far North District affiliate with at least one iwi. Of these 12,372 people were of Ngāpuhi descent, 3,585 of Te Rarawa descent and 2,100 of Ngāti Kahu descent. Other major iwi groupings included Te Aupōuri (1,548 people) and Ngāti Kurī (1,476 people). These are all iwi of Te Tai Tokerau (Census 2013)⁴.

Te taupori | Population

According to the 2013 census, almost 56,000 people usually live in the Far North District. Māori form a significant proportion of the Far North District population at 44%. Those with European ethnicity make up two thirds of the Far North population at 66%.

Thirty-two percent of Māori in the Far North District speak te reo Māori. Fifteen percent of the total population in the Far North District speak te reo Māori.

In comparison, Māori make up 15% of the national population and Europeans 74%⁵ (Census 2013). For New Zealand as a whole, 21% of Māori speak te reo Māori. The most common language spoken apart from English is te reo Māori, which is spoken by nearly 4% of the total population (Census 2013).

Te reo Māori i Kaitaia i ngā tau 1970 | Te reo Māori in Kaitaia in the 1970s

The community report for Kaitaia from the 1970s reo Māori survey undertaken by Richard Benton and his team provides an historical insight into the issues around te reo Māori in these communities four decades ago. The following material comes from this report.

³ The statistics used here pertain to the whole of the Far North District. Statistical information about ethnicity and language is collected for the Far North District through the Census. This district closely overlaps the Te Tai Tokerau boundaries but does not map to them directly. The Census information used here is therefore indicative of the situation in Te Tai Tokerau.

⁴ For the census, more than one iwi could be selected.

⁵ For the census, more than one ethnicity could be selected.

Community report: The Māori language in Kaitaia and surrounding communities⁶

In three of these communities, Ngapuhi and Te Aupouri were the two major iwi represented. In Kaitaia about half the people mentioned Ngapuhi as their main iwi, and about a quarter Te Aupouri; Awanui had three-fourths Ngapuhi and one-fourth Te Aupouri, while in Kareponia two-thirds were Te Aupouri and one-third Ngapuhi. In Pukepoto, Ngapuhi was also one of two major iwi, mentioned by a fifth of the people; however four-fifths belonged to Te Rarawa, making Pukepoto the only predominantly Rarawa community among the six covered by this report. In Pamapurua, a little over one third of the people visited also belonged to Te Rarawa; the other major iwi there were Ngapuhi (one third) and Ngati Kahu (just under a third). There were several iwi in Ahipara, but the most numerous were Ngapuhi and Te Rarawa (just over one-third of the people each) and Te Aupouri (about one-eighth). Altogether, Ngapuhi was the only one of the four major northern iwi mentioned by a tenth or more of the people in each of these communities.

Use of the Māori language in the household

In most of the households English seemed to be used more often than Māori: however, there were important differences in language use from one kind of household to another. For example, there were quite noticeable differences between those homes in which all the household members were over 15 years of age, and those where there were school-age or preschool children present.

In [homes without children], the language normally used for conversation when the family were all together was Māori at least half of the time, if not all the time. On the other hand ... those families which included young children tended to use mostly English. The main exception as a community was Pamapurua, where three of the seven families we visited used either mostly Māori (one family), or Māori and English about equally (two families).

The urgency of the language situation was not lost on the families we visited. As some of the people said, the school has a big role. Bilingual education is definitely needed, and the more delay there is in establishing a programme in primary schools, the more of a struggle the system will have in succeeding as the language resources of the Māori community continue to be eroded. It will be an uphill struggle to revive the language, but the people will have to keep trying, for, as one housewife told us she discovered, “you can speak Māori if you have to.” Determination and persistence can go a long way in assisting the school, and also the marae, in restoring Māori language and culture to its former place of importance in daily life.

However, reviving the Māori language is too important and too complicated a process to be left to the schools and the Kōhanga Reo alone. Radio, television, government departments and business firms alike all have a part to play in restoring the language to its proper place, and so does each family.

One young mother from Kaitaia had a good idea which others could also share. She thought that teaching Māori in schools would give a good chance to reviving the language, but instead of waiting around until her children were of school age, she got their grandfather to help her teach them Māori before they started school. For families like this, and many other people who would like to see the Māori language given a new lease of life, the Kōhanga Reo and bilingual education could be an invaluable source of support outside the home and the marae, paving the way for wider use of Māori in offices and shops as well as on radio and television, as the language and its speakers gain strength and influence.

Māori language acquisition and use in homes and schools were key concerns for the community in the 1970s and, as the 2015 survey shows, they remain so today.

⁶ Benton, N. (1986). *The Māori language in Kaitaia and neighbouring communities*. (Pānui whakamōhio information bulletin 115). Wellington: New Zealand Council for Educational Research. NB Excerpts are as per the original reports and current orthographic conventions have not been applied.

He kōrero nō Kaitaia

A view from Kaitaia

This overview of te reo Māori in Kaitaia is collated from interviews with three pou reo: Haami Piripi (Chair, Te Rūnanga o Te Rarawa), Peter-Lucas Jones (General Manager, Te Hiku o Te Ika), and Delanie Parangi (Pouārahi ki Te Kura Kaupapa Māori o Te Rangi Aniwaniwa). Below are a few of the many whakaaro and aspirations about te reo Māori that they shared with us.

Kaitaia is the urban centre of the Far North District, and a hub both for local whānau and for whānau who come into town from surrounding areas for work, shopping, socialising and other activities. Those areas include “kāinga Māori, e kapi katoa ana te wāhi ki te tangata Māori” such as Te Hāpua, Te Kao, and Ngātaki. Pou reo noted that these areas were strongholds of te reo Māori, because:

Ko te noho motuhake o ērā kāinga ki a rātou anō. Koirā te mea i tino ora ai te reo Māori i roto o ērā kāinga—te noho pātata o ngā whānau, te mahi tahi.

Te reo Māori continues to be used across a range of activities in and around Kaitaia, such as mahi māra, mahinga kai, whakateretere kūmara, hī ika, hao ngohi, mahi paamu; “me te kaupapa ako”. Kaitaia has its share of dedicated whānau who are committed to reo Māori, and who were described by pou reo as “the ones who live and breathe kaupapa Māori.” These people are involved with varied initiatives including rongoā Māori, waka hourua, Māori art and games, and kaupapa taiao. As well as these, there are

... whānau e piri pono ana ki te kaupapa, ki te Kōhanga Reo, ki te Kura Kaupapa Māori.

Many people from surrounding papa kāinga have moved into Kaitaia for work, which has buoyed the Māori-speaking population. However, migration further south by Kaitaia residents has had a negative impact on the use of te reo Māori, as native speakers have moved away. Pou reo also noted that, when people return after many years away, te reo Māori varieties that they bring from other regions have had a further impact on the local mita.

Kua ngaro haere te reo ake o Te Hiku o te Ika, kua uru mai he reo ā-motu.

Kua korekore ngā pakeke i whakatipu mai i roto i te reo o te kāinga.

Ko te hūnukutanga o ngā whānau Māori ki ngā tāone nui kimi mahi ai, ki te rapu mahi, ki te rapu oranga ... te rerekē o ngā whakatipuranga kōrero Māori.

Ko te whai i te kūmara, ko te whai mahi, kua uru mai he reo rerekē noa atu.

Ngā āhuatanga matua kei te kōkiri i ngā kaupapa reo Māori i Kaitaia | Key drivers for te reo Māori initiatives in Kaitaia

We've got to get our reo out there, get our whānau speaking it, learning it, and living it.

Pou reo described the shift away from te reo Māori that has occurred in their own lifetimes. They have noticed a decline in the use of te reo Māori both in formal hui and in everyday conversation.

Kua uru mai te reo Pākehā i roto i ngā kauhau o ngā karakia o naianei. Kua uru te reo Pākehā ki roto i ngā kauhau a te minita karakia.

Ehara i te mea ko te reo Māori i te reo kawē i ngā kaupapa, ko te reo o te Pākehā kē.

Ko tēnei reanga e hāpai ana i te reo mahi, engari kua kahakore rātou ki te kōrero i te reo ia rā.

They described the suppression of te reo Māori in Kaitaia by unsympathetic Pākehā members of the population. In recent months, at least two local businesses have told their Māori employees not to use te reo Māori, even to greet customers. As pou reo put it, “E pēhia ana te reo e tauīwi.”

We still have that colonial blanket ... Kei konei ngā Pākehā e hapa tonu ana i te reo Māori. Ahakoa i noho nei rātou e hia nei ngā reanga ... I'm convinced that the only reason [some] Pākehā mispronounce our reo is out of disrespect.

The pou reo described further reasons for the shift away from te reo Māori, including such factors as television and economic motives.

Ko te mate pea ko te pouaka whakaata, ko te matapihi ki te ao nui. He rerekē ngā whakaaro o ngā tamariki i ēnei rā. Kua kite tēnei tūmomo āhua i puta i ngā tekau tau kua pahure.

Our parents and grandparents, ahakoa kua kōrero Māori rātou ki a rātou anō, kihai i kōrero Māori ki a mātou ... “hei aha te reo Māori me ū ki te reo Pākehā ... ki a Pata rāua ko Parāoa, kei reira te tino huarahi”.

They felt that the local mita is further affected when people who have learnt te reo Māori outside of the district take on pivotal roles such as kaiako Māori, and pass on other mita to their students.

E taimaha tonu ana te reo o konei hei reo kōrero, hei reo rangatira, hei reo mana motuhake.

Kua mimiti te puna o te hunga kōrero Māori, kua uru mai ngā uri o Te Kura Kaupapa Māori, he reo anō.

Kua uruuru mai ētahi pouako nō waho o te rohe ka kawea e rātou ā rātou kupu me ō rātou ake reo.

In addition, schools use language that is specifically related to curriculum and classroom, which pou reo identified as being different to the language of the home.

Te reo o te kāinga, he rerekē noa atu ki te reo i roto i ngā kura.

Many of those who live within the district also struggle to prioritise language learning because of work demands and economic necessity.

Everyone is just so busy just trying to make ends meet for their whānau, so it's hard to pursue te reo.

Increasing the use of te reo Māori was a goal for pou reo, who noted that whānau want te reo Māori for their children. Kaumātua are also keen to share their experiences, including their experiences of campaigning for te reo Māori, and of what their own parents and grandparents shared with them in te reo Māori about important issues. The pou reo referred to the recent occupation of Kaitaia Airport, and noted the role of kaumātua in explaining the background to the protest:

They [kaumātua] take us back to when their parents or grandparents were here, what their beliefs are—all in [te reo] Māori.

Pou reo highlighted the important role that Kōhanga Reo, Puna Reo and Kura Kaupapa Māori play in the use of te reo Māori in Kaitaia, “Kei reira he tino hua mō te reo Māori.” They saw the language proficiency of teachers as critical to the development of te reo Māori.

Pēnā he tino pai te reo o ngā kaiako, ka tino pai hoki te reo o ngā tauira. Pēnā ka tino tau te reo o te kaiako, kātahi ka tino eke te reo o te tauira.

Āwangawanga i te ngoikore o te reo o ngā pouako.

He rautaki, he kaupapa hoki i whakakaha ake i te rere o te reo Māori i te rohe | Local strategies and activities that have increased the use of te reo Māori

Initiatives in the region that encourage people to learn te reo Māori include Te Reo o te Kāinga, Whakapiki i te Reo Māori, Te Ataarangi and Te Ara Reo. In addition, weaving and carving wānanga were held at local marae, and another initiative involved the establishment of a large plant nursery where kaumātua used te reo Māori in sharing knowledge about māra kai, native plants, history and rongoā. Te Hiku Media has provided a further forum where te reo Māori is used in the everyday contexts of the workplace, as well as being broadcast to the region and the nation.

Pou reo noted that Te Wiki o te Reo Māori is embraced by many in the community. Shops put up bilingual signage, making te reo Māori more visible in the town for the week. However, the interest is short-lived.

Māori language week is really big, but a month goes by and everyone is waiting for the next year's Māori language week.

Pou reo also noted that the Treaty of Waitangi claims process has been a forum for te reo Māori to be used.

He moemoeā | Aspirations for te reo Māori

The three pou reo shared their visions for te reo Māori in Kaitaia, and clearly stated their desire to hear te reo Māori spoken often and everywhere.

Tamariki and whānau speaking Māori wherever they are, out in the community, out in the town.

Love to hear the reo consistently, rather than the odd word here and there.

For this to happen, pou reo recognised that whānau, marae and kura are essential to any revitalisation plan, and recognised that te reo Māori resources are invaluable, including online resources.

E whāngaia ana [te reo] i ngā whānau, i ngā hapori.

Ko te mea nui kia piki ake te reo kia whai ope, kāhui kōrero Māori kia pakari ai ngā marae, ngā kura, ngā whānau hoki.

Māori language websites would be a dream, great for the kids [at kura].

Their vision encompassed local, national, hapū, and iwi strategies to support and increase the use of te reo Māori. They envisaged expanding the use of te reo Māori into new domains, including places of work, as a strategy to increase local use.

Kia whakauru ai te reo ki roto i ngā tūranga mahi, kia kamakama ake, kia horo ai te tipu o te reo ki tēnei rohe.

One specific strategy for supporting te reo o Kaitaia was, “Kia kaha tātou ki te whakaemi i ngā kīrehu, kīwaha o tēnei takiwā.”

The three pou reo also saw identity and mana as being tied in closely with increased use of te reo Māori. They talked about encouraging and promoting mana Māori since the two are closely connected, and therefore integral to the revitalisation and normalisation of te reo Māori in years to come.

Me tīmata mai i tō tātou ake mana mātauranga Māori motuhake, kia rangatira ai ngā kaupapa motuhake.

Me huri kē tātou ki te tautoko me te whakamana i te reo Māori. Kei hea ngā tautoko hai whakawhirinaki i te reo kia tautoko i ngā kura, i ngā kapa haka, i ngā reo irirangi? Kia kaha ake ai ngā iwi ki te tautoko ā-pūtea i ngā kaupapa ā-reo.

Te reo Māori i Kaitaia

Te reo Māori in Kaitaia

This section collates information collected from whānau in Kaitaia, specifically, from the 30 adults who were interviewed in late 2015 about te reo Māori in their community.⁷ This group is not representative of the entire Māori population in Kaitaia. However, the findings presented here do provide an interesting snapshot of the use of te reo Māori in Kaitaia at that time. Quotes from participants have been included throughout the report to illustrate some of the findings through the voices of the people living in the community.

TABLE 3 **Adults and tamariki interviewed in Kaitaia**

ADULTS		TAMARIKI	
Number of adults and tamariki interviewed			
30		2	
Language used in interview			
18 adults completed the interview in te reo Māori or mostly in te reo Māori		1 tamaiti completed the interview in te reo Māori	
12 adults completed the interview using some, a little or no te reo Māori		1 tamaiti completed the interview using a little te reo Māori	
Gender			
Male	9	Information on gender was not collected for the tamariki	
Female	17		
Not given	4		
Age			
Age groups	n	Age groups	n
16–20 years	6	Up to 10 years	2
21–40 years	11	11–12 years	0
41–65 years	10	13–14 years	0
Over 65 years	0	15–16 years	0
Not given	3	17–18 years	0
Composition of households			
10 adults were living in households with up to two other people, 13 adults were living in households with between three and five others, and a further seven adults lived in households with up to nine others.			

⁷ To protect the identity of individuals, we do not report for groups with less than four respondents. Therefore the responses of the two tamariki are not included in this report, but are included in the full Te Ahu o te Reo national report.

Te whakamahi i te reo Māori | Ability to speak, write, understand and read te reo Māori

Approximately half of the adults indicated that they spoke, wrote, understood and read te reo Māori very well.

TABLE 4 Adults' ability to speak, write, understand and read te reo Māori

Adults	Speak	Write	Understand	Read
Ability level	n	n	n	n
Very well	15	14	15	16
Well	4	5	7	3
Fairly well	7	5	4	8
Not very well	3	2	3	3
No more than a few words or phrases	1	4	1	0

Te whakaputa reo | Productive language skills (speaking and writing)

Nineteen of the 30 adults said they were able to speak te reo Māori in day-to-day conversations well or very well, and 19 also said they were able to write in te reo Māori well or very well.

Te rongō reo | Receptive language skills (understanding and reading)

Twenty-two adults said they were able to understand spoken reo Māori well or very well and 19 said they were able to read te reo Māori well or very well.

Te ako i te reo Māori | Learning te reo Māori

Nineteen adults said they had learnt te reo Māori as children. Two-thirds of the adults said they had learnt te reo Māori within the whānau environment, and through traditional activities. More than half were brought up in a home with a native speaker. One kaumātua explained:

Ko tērā te reo o te whare, te reo o ngā hunga me ngā kaumātua i reira. I ora ai i taua wā. I ora ana tētahi karani me te kaumātua harekau te rongō i te reo Pākehā, nō neherā ōna kupu.

The following table presents ways adults learnt te reo Māori both as children and as adults. Many learnt te reo Māori in more than one way. Most common were learning alongside whanau, through traditional activities, and in formal education.

TABLE 5 Most common ways adults learnt te reo Māori

Ways of learning	n
Alongside my whānau	21
Through traditional activities ⁸	20
At home with at least one native speaker	16
Through wānanga as adults	14
Te reo Māori is my first language	13
In Kōhanga Reo/Kura Kaupapa Māori	13
At primary school (non-immersion)	10
At secondary school (te reo Māori as a subject)	10
Through kapa haka	9
In tertiary education	9
At home where adults had learnt te reo Māori as a second language	7
In immersion or bilingual classes in primary school	7

The most common reason adults gave for learning te reo Māori was because it was key to their identity (23 adults), it was the language they were surrounded with, their native language (18 adults) and it played an important part in their whānau interactions (14 adults).

Nine adults described their mita or dialect as Te Tai Tokerau – Tāmaki Makaurau, four as Ngāpuhi, four as the “normal dialect around me” and three as a mix of dialects. Other dialects mentioned included Te Aupōuri, Ngāti Kurī, Waikato, Te Rarawa, Tūhoe and Ngāti Porou.

Te kōrero Māori o roto i te whānau | Speaking te reo Māori within the whānau

Who is speaking te reo Māori to whom and where?

Within their whānau, adults were likely to have used te reo Māori across the generations at home or wherever they were together. Adults were most likely to be speaking Māori with younger members of their whānau in the 0–40 year age group.

What do whānau talk about in te reo Māori and how?

When speaking Māori, adults were most likely to talk about particular topics or about anything and everything. There were also a number of adults who identified “our history/identity” and “whānau” as topics for discussion. Adults most often communicated in te reo Māori face-to-face and, to a much lesser extent, by other means such as by phone, texting and online.

Who is not speaking te reo Māori and why?

Adults were least likely to use te reo Māori with their parents (seven adults mentioned their father and five adults mentioned their mother). The most common reason adults gave for not speaking te reo Māori

⁸ Language forms are acquired naturally through participation in traditional activities such as weaving, whakairo, hoe waka, and gathering and preparing kai.

with whānau members was “they don’t understand or speak te reo Māori” (ten adults). These whānau members were likely to be aged between 21 and 60 years old and were living in the same household. Adults who were not living with these whānau members indicated they saw them every day or most days.

How did those who rarely or never used te reo Māori support others to use te reo Māori?

Some whānau members who rarely or never used te reo Māori with interviewees still supported their aspirations to use te reo Māori. They did so through active and passive means. For example, a parent who rarely spoke in te reo Māori with other adults might send their tamariki to Māori-medium education, or use Māori words with tamariki. They might go to marae, or encourage others to kōrero Māori.

Ka rongu au i a ia e kōrero ana i ētahi kupu Māori ki ōku pēpi, ngā tamariki.

Main language used at home

Many of the adults lived in households where both te reo Māori and English or another language were spoken. Ten adults said that Māori was the main language they used at home. Ten adults were connected to a second household, and of these, two identified Māori as the main language used at home. Most of those who said te reo Māori was the main language at home also reported the use of English or another language at home.

Those who used te reo Māori as their main home language did so because: they had made a conscious decision to speak te reo Māori (three adults); it was the natural language of their relationship with a person (two adults); or they were fluent and it was their “go to” language. One did so because they wanted to support whānau reo Māori development, and another said they did not want the language to die.

The most common reasons given for using English as their main home language were that it was the language they were brought up with (six adults), it was easier or faster to use (four adults), or when there were non-reo speakers present (four adults). The six people who chose both languages said it was easier to be bilingual.

Te kōrero Māori ki ngā hoa | Speaking te reo Māori with friends and acquaintances

Over half the adults said they used te reo Māori with their Māori-speaking friends and acquaintances all of the time.

TABLE 6 Frequency of te reo Māori use by adults

	Adults (with friends and acquaintances)
Frequency	n
All of the time	17
Only some of the time	10
Hardly or never	2

People found it easy to use te reo Māori with Māori-speaking friends and acquaintances at particular occasions or about certain kaupapa, when they had a reo connection or relationship with a person, or when in Māori-speaking environments including the marae and/or school.

Ko te mea kē, taku nei, aku nei hoa, he tino matatau rātou ki roto i te reo.

Factors that adults found made it difficult to use te reo Māori with their Māori-speaking friends and acquaintances were their personal reo Māori ability (for example, having limited vocabulary in te reo Māori), followed by the ability of the friend or acquaintance to speak te reo Māori, whether it was more or less advanced than their own, or a lack of confidence or feeling of whakamā.

[What makes it hard to use te reo Māori is] te taumata o te tangata me tōna reo Māori.

He poipoi i te reo Māori | Encouraging te reo Māori use

Twenty-one out of the 30 adults said they interacted with people who would only speak Māori to them. Of these 21 adults, eight said they found this encouraged or inspired them to speak Māori, five said they felt obliged to speak te reo Māori and four said it challenged them (in a positive way) to speak te reo Māori.

Definitely [helps]. Torutoru noa iho ngā hoa kōrero Māori i ngā wā katoa, he pai tonu te kōrero Māori, whakawhiti kōrero.

Other people or things that helped or motivated adults to speak te reo Māori were being in Māori environments (11 adults), waiata Māori (eight adults) and te reo Māori on television (seven adults).

Te mahi, te mahi ako, me te mahi mō te aroha noa | Work, study and voluntary work

Nearly all of the adults (26) were in paid employment. Of these, half were in full-time employment. Twelve adults were studying and 17 adults did regular voluntary or community work. Te reo Māori was used more regularly in voluntary or community work and in study situations than in paid work.

TABLE 7 Adults' use of te reo Māori in the workplace, in study, and in regular voluntary work

	Work (26 adults)	Study (12 adults)	Voluntary/ community work (17 adults)
Frequency	n	n	n
I use te reo Māori most or all of the time	16	11	17
I can talk about anything in te reo Māori there	17	12	15
I used te reo Māori in the interview for my job	10	NA	NA
We/I conduct a lot of our work/study/activity in te reo Māori	15	10	13
I use te reo Māori only for some topics	12	1	7
I use te reo Māori only in formal greetings	8	3	8
I use only some te reo Māori words or phrases	8	-	6
I hardly ever or never use te reo Māori there	4	2	5

What makes it easy to use te reo Māori in work, in study, or in regular voluntary or community work?

Nine adults said it was easy for them to use te reo Māori in their work, study or voluntary or community work when they were in Māori environments, including marae and kura. Five adults mentioned particular occasions and kaupapa, four talked about being surrounded by fluent speakers and four about being around whānau.

Ko te nuinga o te wā, ko te reo Māori ka rongohia ki taku wāhi mahi i te mea he wāhi reo irirangi Māori.

What makes it difficult to use te reo Māori in work, in study, or in regular voluntary or community work?

Barriers to adults' use of te reo Māori in their work, study or voluntary or community work included not having people to talk with in te reo Māori (12 adults), the expectation of others that they would speak English (six adults), or the language ability of others (six adults) whether it was more or less than their own.

Ko ngā tāngata e kōrero ai i te reo engari ka whakahua i ngā pū reo Pākehā.

Sometimes it's because we're around those who can't speak Māori.

Ngā marae

All but one of the adults had been to a marae within the past month, and all had been to a marae within the past year. They were most likely to have visited a marae for tangihanga (10 adults), celebrations (seven adults) or hui (four adults). They also visited marae for kapa haka, iwi and hapū events, whānau reunions, education, and wānanga tikanga.

Formal and informal communication on the marae

Formal communication on the marae including karanga, whaikōrero and karakia was most likely to be conducted entirely or mostly in te reo Māori. Twenty-eight adults noted this was the case for karanga, 27 for karakia, and 23 for whaikōrero. Just over half (16) said the formal parts of hui were conducted entirely or mostly in te reo Māori.

In contrast, when observing conversations during meal preparation just two adults said it was all in te reo Māori, three said mostly in te reo Māori and ten said some was in te reo Māori. Six adults said that only a little of the conversation was in te reo Māori.

Conversation between and among generations

Conversations between or within generations on the marae were most likely to be a mix of Māori and English. Adults were more likely to have noted communication between adults, and between kaumātua and tamariki being all or mostly in te reo Māori, than between adults and tamariki, or between tamariki.

TABLE 8 **Adults' observations of the use of te reo Māori in conversation**

	Between adults	Between kaumātua and tamariki	Between adults and tamariki	Between tamariki
Amount of te reo Māori	n	n	n	n
All in te reo Māori	6	7	2	2
Mostly in te reo Māori	6	5	6	-
Some in te reo Māori	7	9	5	7
A little in te reo Māori	6	3	9	6
No te reo Māori/all English	4	2	6	13
Don't know	-	2	1	1

Te hapori nei | Local community

The people we interviewed said that te reo Māori is being heard in a wide variety of places within Kaitaia, including marae, Māori-medium education settings, at Māori health providers, the supermarket, sports grounds, primary and intermediate schools, iwi organisations and church.

E kaha ana te reo Māori ki te Kura Kaupapa Māori o Pukemiro, ko tērā te wāhi kaha ana te reo.

Almost all the adults heard te reo Māori being used at marae. Most of the adults also reported hearing te reo Māori at Kura Kaupapa Māori (26 adults), and two-thirds at Kōhanga Reo (20 adults).

TABLE 9 Places in the community where adults have heard te reo Māori

Place	n
Marae	27
Māori-medium: Kura Kaupapa Māori	26
Māori-medium: Kōhanga Reo/Puna Reo	20
Māori health providers	14
Supermarket	14
Sports grounds	13
Primary/intermediate school	11
Iwi organisation	11
Church	10
Tertiary institution	5
Other people's homes	3
English-medium education settings	3
Whānau gathering places/whānau hui/iwi festivals	3
Ngā wāhi katoa	1

Eighteen adults said that te reo Māori was used the most at Kura Kaupapa Māori and 17 said it was used most at marae. Nine adults said te reo Māori was used most at Kōhanga Reo or Puna Reo, and five said it was used most at tertiary institutions. A further four adults talked about church, and four about sports grounds. One or two each mentioned primary and intermediate schools, supermarkets, iwi organisations, school in general, whānau gathering places, iwi festivals, Māori events, or at Māori health providers.

Te pānui me te tuhituhi i te reo Māori | Reading and writing te reo Māori

People noticed opportunities to read or write in te reo Māori primarily in education settings, in shops, supermarkets, government agencies or local authorities, at community centres, and at Māori organisations and marae. Examples included signage at Te Puna Wai (the swimming pool), the community hall, and in libraries at various marae in the rohe.

Mehemea ka haere koe ki Pak n Save, ka kite koe i ngā signage ki te seafood department, ko te waahi kaimoana.

Te kōrero i te reo Māori ki ngā tāngata tauhou | Using te reo Māori with new people

Just over two-thirds (21 adults) said they had spoken or written te reo Māori to someone they did not know. Ten had done so within the past week and 11 within the past year.

Seven adults said they had spoken or written te reo Māori to someone they did not know to greet people in Māori, or because it seemed appropriate to do so (six adults). Six had done so for work, six because they were in a Māori-medium education context, and two had posted a comment on Facebook. One did so to see if the other person could also speak te reo Māori, and one because of whanaungatanga. Thirteen adults said this had occurred in their local community, five said somewhere else and three said online.

Te kōrero i te reo Māori ia rā, ia rā | Using te reo Māori in everyday life

Fourteen of the 30 adults said they were using te reo Māori as much as they wanted to in everyday life and 16 adults said they were not. The main barriers adults saw to using te reo as much as they would like were not having people to speak te reo Māori with, a lack of motivation or confidence, or a feeling of being māngere or whakamā, followed by their own limited ability in te reo Māori.

Ōku hoa kāre e tino kaha ana ki te kōrero Māori, anō hoki kei te ako tonu au i ngā taumata matua o te reo.

TABLE 10 Main barriers to adults using te reo Māori

Barrier	n
I have no one to speak te reo Māori with	11
I am not motivated or confident. He māngere, he whakamā	7
My own reo Māori ability is limited	5
Ngā tāngata kore mōhio ki te reo – the reo Māori ability of others is limited	3
Lack of time or resources	2

Ngā mea tautoko i te reo Māori | Things that would help te reo Māori use

The main thing that adults felt would help them to use te reo Māori at home was to learn te reo Māori, followed by having people to kōrero Māori with, and the need to make a personal commitment to using the language. In friendships, adults said that having people to kōrero Māori with was the main thing that would help them to use te reo Māori.

Ngā rauemi pai rawa, hei tautoko i a mātou i te kāinga.

Adults said that learning te reo Māori, having people to kōrero Māori with, and promotion and visibility of te reo Māori were of equal importance when it came to using te reo Māori within their community. In work, study or voluntary work, adults said that the main thing that would help them to use te reo Māori would be having people to kōrero Māori with.

He wāhi noho mō ngā tāngata e hiahia kōrero Māori ana.

Have lower expectations of each other. I would love to hear it more regardless of the level of proficiency, in order to help each other learn. Can teach and encourage in a safe environment.

TABLE 11 Main things that would help adults to use te reo Māori

	At home	In friendships	In their community	In work/ study/ voluntary work
Enabler	n	n	n	n
Learning te reo Māori: access to Māori education and resources	15	4	11	6
Having someone to kōrero Māori with	8	14	11	11
Making a personal commitment to use/learn te reo Māori	7	2	2	1
Promotion and visibility of te reo Māori	4	2	11	3
Choosing Māori media	3	-	-	-
Kapa haka	1	-	2	-

Why adults like to use te reo Māori

The main reason adults liked to use te reo Māori was because it was part of their identity as Māori.

I feel as though I can express myself freely in te reo. E aroha ana ahau ki te reo i ākona e au mai i ōku kuia – e kore tōku reo e ngaro, e kore rawa taku aroha mō rātou e memeha.

TABLE 12 Main reasons why adults like to use te reo Māori

Reason	n
It is part of my identity/He Māori ahau	23
It is a beautiful complex language ⁹	6
I want to help revitalise and/or normalise te reo Māori	5
It is comfortable	5
For speaking with tamariki	5
It is cool/fun	4

⁹ As used here, the term “complex” describes the capacity of the language to reflect the profound and multifaceted human concepts of its speakers and their culture.



Ngā pātai ā-hapori

Community questions

The following three questions were developed by the lead community researcher based on conversations with pou reo in Kaitiāia. Each of the communities involved in Te Ahu o te Reo was offered the opportunity to add up to three additional questions to the survey about areas of interest to the community. Only adults were asked these questions.

Me pēhea e tū kotahi te iwi ki te whakarauora i te reo Māori? | How can iwi collaborate to regenerate the Māori language?

Some of the main suggestions adults made for ways iwi can collaborate to regenerate the Māori language were about creating an iwi-focused Māori-language strategy, providing education and promoting and celebrating te reo Māori.

TABLE 14 Ways iwi can collaborate to regenerate te reo Māori

Ways to collaborate	n
He rautaki reo Māori	
Me whakatū kaupapa/hui – hei whakaora hei tuitui i te tangata ki te kaupapa/kia mōhio ai tātou he aha ngā pikinga me ngā hekenga e pā ana ki te reo/he aha ngā tino hiahia o te iwi, ngā hapū, ngā whānau katoa	6
Me hui kotahi ngā reanga rangatahi, ngā pakeke, ngā kaumātua, me ēnei rōpū katoa hei whakaatu i ngā whakaaro o te katoa	2
Me mahi tahi ngā iwi kia ora ai te reo	5
Me hanga poari/Establish a Tai Tokerau Māori language board	2
Education	
Wānanga reo/tikanga	3
Support Kōhanga Reo and Kura Kaupapa Māori, Te Ataarangi	2
Kura Reo	2
Whakatū he hui ā-iwi mō te reo Māori	1
Hui reo	1
Wānanga for rangatahi	1
Promote and celebrate te reo Māori	
Promote the benefits of being Māori and speaking Māori	2
Promote community events that have a reo Māori focus	2
Whakamana i te reo Māori hei reo matua o te whānau, hapū, iwi, hapori	1
Whakanui i ngā mātua ka mau atu, ka haere anō wā rātou tamariki ki roto i te Kōhanga Reo me te Kura Kaupapa Māori	1
Whakaingoatia ngā tamariki, mokopuna ki ngā ingoa Māori	1
Share the language with everyone	1
Create a social media “reo” hub with Facebook, Twitter, Instagram	1
Kia whakatūria ngā kaupapa pēnei i ngā whakamaharatanga pakanga mō te rangatahi	1
Activities	
Ka whakahaere i ngā whakataetae hākinakina/ngahau rānei i roto i te reo Māori	2
Run a Māori language competition in the community to encourage business owners to embrace the language	1
Karakia	1
Mahi kapa haka	1
Create jobs for people so they will come home to speak te reo	1
Kōrero Māori	
Speak Māori to each other – all the time, all ages	3
Create opportunities to kōrero Māori (that is, all hui)	1
Speak only Māori on the marae	1

Mā wai rā e whakaora ngā reo ā-iwi? | Who should regenerate the reo ā-iwi?

The most common response to the question of who should regenerate the reo ā-iwi was “mā tātou” and iwi, followed by ngā kuia me ngā kaumātua, and whānau.

TABLE 13 People or groups who should be responsible for regenerating reo ā-iwi

	Pakeke
	n
Mā tātou katoa	9
Te iwi	9
Ngā kuia/karani me ngā kaumātua	6
Whānau	4
Mā te hunga rangatahi/mokopuna	2
Ngā marae	2
Rūnanga ā-iwi	2
Ngā hapū	1
Mā te Kāwanatanga e tautoko ā-pūtea	1
Kōhanga Reo, Kura Kaupapa, Wharekura	1
Ko ngā kura katoa (including Kōhanga Reo, Kura Kaupapa, Wharekura, primary, secondary)	1
Ngā wānanga reo o te rohe	1
Reo irirangi	1

He aha tētahi āhuatanga whakararata i te Māori ki tōna ao, whakapiki hoki tōna reo? | Discuss one activity/method of encouraging Māori to participate in te ao Māori and to elevate te reo

Holding specific activities or events was the most common suggestion to encourage Māori to participate in te ao Māori. This was followed by promoting and celebrating te reo Māori, and then education.

TABLE 15 **Activities or methods of encouraging Māori to participate in te ao Māori**

	Pakeke
Activities	n
Specific activities/events	
Kapa haka	4
Youth programme/events	3
Kaupapa waka, kapa haka, mau rākau, mahi raranga	2
Hākinakina, sports events	2
Community reo Māori events	1
Waiata	1
Māori games	1
Find ways for older and younger generations to work together	1
Promote and celebrate te reo Māori	
Whakanui i te reo, whakanui anō i ngā tikanga Māori me te ao Māori	4
Promote te reo Māori in the community / kia kite i ngā kupu Māori i roto i te hapori /te reo Māori signage	3
Promote and share the language with Māori and non-Māori	3
Fun activities	2
Whakamana i te tangata, tōna tūranga i tōna hapū, ko te reo hei kaikawe i ērā take katoa	1
Education	
Whakarite ngā kaupapa, ngā huihuinga, ngā wānanga reo Māori	1
Me whakarite i ngā akoranga reo Māori kore he utu	1
Whakarite i ngā kaupapa Māori, i ngā wānanga i te marae	1
Te Wānanga o Aotearoa he wāhi akoranga ako i te reo Māori	1
Me tautoko tētahi ki tētahi ki roto i ngā mahi whakaako	1
Me tahuri ki te maramataka Māori, kua e whakamahi i ngā rā Pākehā, ngā karakia mō ngā hāhi Pākehā	1
Whakauru ngā mokopuna ki ngā Kōhanga Reo me ngā Kura Kaupapa Māori	1
Whakarite ngā wānanga harikoa kia piri tahi ai Ngāi Māori ki te ao Māori	1
Connect to your whakapapa, whenua and history	
Me mātau te tangata ki tōna whakapapa Māori, mā reira ka rata ki tōna ao	2
Kia whakarata ngā uri ki ngā pūrākau, ngā hītori, ngā pepeha, me ngā mita o te kāinga	2
Kia hoki ki ngā mahi o ngā tūpuna	1
Kōrero Māori	
Mā te reo Māori tonu me ngā whakaaro Māori ka mau tonu i ngā tikanga tiaki taiao, tiaki tangata hoki	3
Kōrero i ngā wā katoa	1
Me whakahau te reo (use kōrero from today)	1
Pūtea	
Me rapu he pūtea hei awhi kia whakahaerehia i ngā marae me ngā wānanga reo Māori, he kaupapa reo i roto i ngā hapū, iwi hoki	1

He meka

Key points

In this report we have presented results from interviews with whānau in Kaitaia about their use of te reo Māori. Below are some key points from those results.

- In 2015, most of the adults we interviewed in Kaitaia were highly proficient speakers of te reo Māori, and most used it with their Māori-speaking friends and acquaintances all or some of the time.
- Intergenerational transmission was occurring in some whānau in Kaitaia.
- Te reo Māori was used most at home, in Māori-medium education settings and at marae.
- Around a third of the adults said te reo Māori was the main language used at home, and most of these said they also used English at home.
- At marae, the contexts in which te reo Māori was most likely to be used were karanga, whaikōrero and karakia.
- Within Kaitaia examples of active antagonism by non-Māori toward people using te reo Māori have been noted.
- Kaitaia has its share of dedicated whānau who are committed to reo Māori.
- Migration of native speakers away from the district, combined with speakers of other dialects moving into the district, and locals learning non-local dialects were seen as key issues because of the impact on the use of local mita.
- Some people struggle to prioritise language learning because of work demands and economic necessity.
- Just under half of the adults said they were using te reo Māori as often as they wanted.
- Kaitaia had a diverse population of te reo speakers as it is the urban centre of the Far North District and a hub for nearby kāinga Māori which are strongholds for te reo.
- Local language revitalisation initiatives included:
 - Te Hiku Media
 - Whakapiki i te Reo Māori
 - Te Ara Reo
 - Te Reo o te Kāinga
 - Kaumātua sharing knowledge about māra kai, native plants, history and rongoā
 - Waka hourua
 - Kōhanga Reo and Kura Kaupapa Māori.